

Samādhi Sutta - An. 10.6

- it is possible to attain (non-worldly) concentration while retaining perception. (ven. Ananda got answer from the Buddha)

Sāriputta Sutta An. 10.7

- ven. Sāriputta explains to ven. Ananda the way how he got attainment concentration without perception of worldly objects while still retaining perception - that is reaching concentration with perception of 'The cessation of becoming - Unbinding.'

(A) Jhāna Sutta An. 9.36

- dependent ending of mental fermentations depends on any of 8 jhānas
- first - fourth jhāna:

monk enters & remains in the jhāna and there he regards the phenomena connected with paṇcakkhandhā as suffering, empty & non-self. He turns his mind away from them and 'inclines his mind' to deathlessness, praising it as peace, end of craving, cessation. This way he becomes either Arhant or Arahant.

- fifth - eighth jhāna:

Monk enters & remains in the jhāna, regards the paṇcakkhandhā there as suffering, empty & non-self. He turns his mind away from them and 'inclines his mind' to character of deathlessness, praising it as peace, end of craving, cessation. This way he becomes either Arhant or Arahant.

(B) Jhāna Sutta An. 4.123

4 types of individuals

- I. attain 1. jhāna, is born in Brahma world. If he is not a Buddha's disciple (doesn't follow Dhamma), he is born ^{in many times} ~~in many~~ ^{times} ~~again~~ ^{in the} ~~world~~ ^{world}. If he is a bhikkhu, he will become arhant there.
- II. Same as before, just 2. jhāna
- III. Same as before, just 3. jhāna
- IV. Same as before, just 4. jhāna.

Jhana Sutta An. 9.124

4 kinds types of individuals

- I. He enters & remains in the first jhana. All pancakhandhā there he regards as inconstant, stressful, emptiness & non-self. After death he goes to Suddhāvāsi.
- II. Same as before, but 2. jhāna.
- III. Same as before, but 3. jhāna.
- IV. Same as before, but 4. jhāna.

Entering & remaining in the first jhana (summary).
 1. ^{Decision} Withdrawals from sensuality
 2. ^{Feelings} Withdrawals from unskillful qualities

Sutta jhāna

- do not require nimitta
- involve more accessible states of concentration
- it is possible to practice vipassanā while in the jhana

~~Vipobbhinneggāna~~
Vipobbhinneggāna

- use nimitta for access
- involve very deep concentration
- in section XII.8: only one of a million (at best) can reach absorption.
- it is (probably) not possible to practice the vipassanā during the absorption, but more rather, immediately after it.

Vis. style

Pa Anā Monastery

- follows ~~the~~ Vis. tradition
- only one-third of the monks & nuns attain jhanas (nuns doing bit better than monks)
- ^{taught are} followed also kasinas & anapanasati
- after attainment of Jhanas Vis. is followed for vipassanā and Abhidhamma for study of mind.

Ajahn Brahmavense

- his method is similar to Vipobbhinnegge style (mostly anapana)
- emphasizes right intention (to make peace, be kind & gentle).

Sutta style

Ayya Khema

- first 3 jhanas not very deep, fourth rather deep (sounds are no more heard)
- jhana is directing & inclining mind to ~~nāna~~ yattā bhūtānāma dāsāna being concentrated, pure, pliant, steady & attained to imperturbability.

Ven. Tharissaro & ven. Gunaratana & U Vimalaramsi

- teach vipassanā through jhanas (insight attainment while in jhana)
- following MN 111 (One by one as they occurred).

Insight Med. Soc. (IMS)

- teach to some students Brahma-Vihāra Jhanas up to the level of repeating the Metta (or other Brahma-Vihāra) phrases (abandoning of words is not known there...)

Vipassanā Jhāna

- ^(probably) similar to the sutta jhāna, but attained through continuous practice of mindfulness/vipassanā
- the idea of Vip. Jh. is derived from the actual experiences of those doing Mahasi Sayadhu & vipassanā practice.

Solution

First Suttas Jhāna = ~~different~~ ^{first} Vip. Jhāna types

- both are very deep concentration not allowing one to speak or hear sounds. (SN IV 217 & AN V 135)
- first jhāna is reaching ^{to} end of the world of the senses (AN IV 430).
(but there are ideas that reaching end of the world of senses means dispassion)

¹ 'The Experience of Samādhi' (R. Shankman)

- p. 69 ~~for~~ - Fourth Jhāna's first 3 factors eliminated, 'unification of mind' (ekaggatā) only remains.

x p. 66 - Visuddhimagga gives importance to ekaggatā in 1st jhāna -

- this is important as the 'suttas' keep the ekaggatā in fourth jhāna, ~~and~~ say that the contemplation on dukkha, aniccā & anattā may be done (in/while/with/through ??) the fourth jhāna as well (see the Jhāna S. An. 9.36).

- p. 81 - the 'body reflection' mentioned in MN 119 should be possible (in/with/through ??) all the 4 jhānas. But Kāya gati Sutta ^{suggests} the Visuddhimagga's explanation that the 'kāya' ^(may) have the meaning of 'mind body'. But if so, the Buddha would happen to use the word 'kāya' both for physical & mental body without a 'signal' to ascertain which by petle speaks about at the particular moment.

↳ (p. 81) awareness of body is indicated in suttas, but character of that awareness is (less clear).

- p. 82 - the vitakka & vicāra may mean just (in)stability in one's single focus, if the ekaggatā is a complete focus on an object. (NOTE: But what if ekaggatā simply means 'having one'?)

- some Visuddhimagga proponents explain that vit. & vic. have special functions different from experience in common ordinary consciousness (functions of vit. & vic. are performed in jhāna)

- the suttas may mean 'unified mind' as ekaggatā along with the jhāna as the increase of jhāna on the one side, total

- J. Kornfield believes that (prob. esp. monks) should start with samatha and then move to vipassana. People on short retreats should do (only?) vipassana
- Ajān Ānandāro explaining that vitakka-vicāra manā (directed thought & evaluation) where evaluation means ^{one} getting sense of how well ^{one} you're relating to the object?
Eg. increasing comfort of relationship yogi-object, finding way to spread the comfort around the body.